Another Chapter in the History of the Variations of Protestantism.

THE "Brief Statement of the Reformed Faith" which was adopted by the Presbyterian General Assembly the other day (May 22nd) was said by the committee which drafted it not to be intended as "a substitute for or an alternative of our Confession of Faith." Yet there can be no doubt that the new creed, as accepted, will supplant the old. It will do so immediately in the popular conception; it will do so gradually in the practice of the churches; and it will do so ultimately in Presbyterian law.

As the N. Y. *Evening Post* promptly pointed out [May 22nd], the new creed "exhibits a new kind of Calvinism. It may be called a polite Calvinism. For the rough-spoken style of John Knox, it substitutes considerate language which would suggest to Col. Newcome his one classical quotation about the mollifying of manners."

But there is not only a difference of diction, but a difference of doctrine. Witness these parallels:

[From the Westminster Confession.]

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed.....The rest of mankind God was pleased..... to pass by, and to ordain them to dishonor and wrath."

"Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others, yet.....are sinful and can not please God, or make a man meet to receive grace from God."

[From the Revised Creed.]

"Of Election.—We believe that God from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service, and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance."

"We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brother-

(The Review, Vol. IX, No. 23. St. Louis, Mo., June 12, 1902.)

hood of man wherein the kingdom of God is to be made manifest."

The new creed is purposely vague. Its phrases are calculated to include opposites and to make a basis for a comprehensive Broad Church. The assertion about the Bible is that it is "the faithful record of God's gracious revelations," and "the only infallible rule of faith and life." Prof. Briggs, who was cast out as a heretic, would have assented to that heartily. So would every higher critic in existence. In the article on eschatology there is a similar vagueness. At the Last Judgment, says the new creed, "the wicked shall receive the eternal award of their sins." Any one who believes in the annihilation of the wicked could subscribe to that. So could a restorationist. One has only to compare it with the explicit statement of the Westminster Confession: "The wicked.....shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord."

In all these points and several others we have a clear change or modification of the old doctrine. We concede that the change was inevitable. As the *Evening Post* puts it:

"To the Presbyterian Church as a whole, the Westminster has ceased to be a living creed. It is not preached by the majority of the clergy; its more grisly parts are shuddered at by the vast body of the laity—if, indeed, the Presbyterian laity can be said to be aware of their existence. It has become a creed not to be championed but to be explained away. Now explanation of a creed, as Leslie Stephen has told us, is a common way of making it die. That process has so long gone on with the historic creed of the Presbyterian Church that, even in the judgment of its own members, it now waxes old as doth a garment."

Nor will this irenic creed preclude farther changes. If the Presbyterians congratulate themselves that now there will be perfect harmony and no more heresy trials, that is, in the words of the *Independent* [No. 2791], "beautiful rhetoric and nothing more. There will be still other and more liberal views propounded and defended and assailed. The higher criticism, which has concerned itself with the Old Testament, is already, even in the Presbyterian Church, investigating the New. Those who have been enlarging the domain of myth in the Old Testament will find more and more legends in the New. The assailants of Old Testament miracles will attack those of the New, even in the Presbyterian Church. The men who are in doubt, who do not find conclusive proofs of their credal statements, will require more and more tolerance, while those who are satisfied when they think they hear a 'Thus saith the Lord' will protect the tottering ark. There will still be liberals and conservatives, and new theological

conflicts will arise, and wider space for faith will be conquered, too often after bitter conflicts."

All this simply proves that Presbyterianism is a heresy; for it is the character of heresies to be changeable. From the origin of Christianity all heresies have shown this same trait. Long before the time of Arius, Tertullian had said (De Praeter. c. 42): "Heretics vary in their rules, namely in their confessions of faith..... Heresy never changes its proper nature in never ceasing to innovate; and the progress of the thing is like its origin. What is permitted to Valentine is allowed to the Valentinians; the Marcionites have equal power with Marcion; nor have the authors of a heresy more right to innovate than their disciples. Everything changes in heresy; and when we go to the bottom, it is found, in course of time, entirely different in many points from what it had been at its birth."

This character of heresy has always been observed by Catholics, and two holy writers of the eighth century have written that "heresy, however old, is always in itself a novelty; but the better to retain the title of being new, it innovates continually and daily changes its doctrine." [Eth. et Beat. lib. i. contra Eliss.]

Now, variations in doctrine are, and have always been considered by Christians to be, a mark of falsehood and inconsistency. Faith speaks with simplicity; the Holy Ghost sheds pure light; and the truth which He teaches has a language always uniform. "In the true Church," as one of the earliest Christian writers puts it, "the rule of faith is unalterable and never to be reformed." The Catholic truth proceeding from God, has its perfection at once; heresy, the feeble offspring of the human mind, can be formed only by ill-fitting patches. "When, contrary to the precept of the wise man, we venture to remove 'the ancient landmarks set by our fathers,' (Prov. xxii, 28), and to reform the doctrine once received among the faithful, we launch forth without a thorough insight into the consequences of our attempt. That which, at the commencement, a false light, made us hazard, is found attended with such inconsistencies as to oblige these reformers every day to reform themselves, so that they can not tell when their own minds are at rest or their innovations terminated." (Bossuet, Variations, Pref.)

In conclusion let us mention, *à titre de curiosité*, that the new Presbyterian creed treats the Pope much more politely than the old Westminster.

[From the Westminster Confession.]

"There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that anti-christ, that man of sin, and son of perdition, that

exalteth himself in the church against Christ and all that is called God."

[From the Revised Creed.]

"The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

The fundamental error is still there, of course; but the improved wording of the article shows that our polished present-day Presbyterians are not quite as rabid as the old divines "who feared not the fact of man."

On Secret Societies.

[A reverend contributor sends us the following notes, especially dedicated to our friends, the Knights of Columbus.]

I.

Fichte, the philosopher, who was also a prominent Freemason, wrote to his fellow-Mason Fessler: "Can a man reasonably join a secret order, where he can obtain under the pledge of secercy no more knowledge than outside of the order a little study might confer?"

II.

The philosopher Bro. ·. K. Chr. Krause says: "Most honest Masons are convinced that secrets are an absolute necessity to our order, that publicity would undermine its existence.....I, on the contrary, together with my friends, boldly assert: All that concerns humanity should by no means be surrounded by secrecy, and this striving for secrecy is a disease of our modern time. Those insisting on secrecy should consider that secrecy must bring us face to face with the disfavor of the most venerable and meritorious moralists of the age, nay, that it bars thousands of the best and most honorable men from our threshold, whilst those who flock to our halls are only little souls, and certainly not the noble élite of humanity, since curiosity alone attracts them to our ranks."

III.

The Protestant preacher Dr. Reinhard says in his 'System der christl. Moral':

"The craving for secrecy in our modern associations owes its origin to the bad inclination to join with others for ends unknown.

Christians (mind well a Protestant speaks) must consider it as very doubtful policy to join a secret society, no matter what its name may be. For if the end of such a society be sinful, it is sinful to join it; while if the end be good, the Christian must know that he must do good publicly, as Christ and His Apostles did; that it is very imprudent to join a society whose institutions and true spirit they do not know; that such participation usually involves the loss of precious time, distraction and expenditure, and often neglect of other duties; that such obligations are more easily contracted than fulfilled or rescinded; that such societies, at least in the beginning, demand an absolute confidence and a blind obedience, which a Christian can not reasonably promise; that such societies, because they are secret, are liable to corruption, or at least to cause strife, by generating a foolish pride in those who think they have more knowledge than the uninitiated. All this considered, Christians should not seek initiation into any secret society."

Thus is the wise attitude of the Church confirmed by the common-sense philosophy of Protestants and Freemasons.

An Appeal to the President.

TO THE EDITOR OF THE REVIEW.—*Sir:*

At an open meeting of the Catholic Truth Society of Pittsburgh, on Sunday, June 1st, the enclosed letter was read, and a resolution was offered to the effect that the letter be forwarded to President Roosevelt. The resolution was carried by a unanimous and enthusiastic vote. Thinking that the action of the Catholic Truth Society of Pittsburgh will, if given publicity, have a stimulating effect upon Catholics in other parts of the country, and perhaps, inspiring emulation, be the starting point of a general movement in the same direction, I ask you to reproduce this letter in your paper. Surely American Catholics, who as Catholics love the truth, and as Americans also must love the source of their freedom ("*Veritas liberabit vos*") can not stand supinely by while the children of the Church in the Philippines are forced under a yoke little less grievous to be borne or less dangerous to their faith than that imposed on the Irish of a hundred years ago or the Catholic Poles of to-day. Knowledge of the facts and a little encouragement is all that is needed to rouse us from our apathy and

to make us give vent to a protest which shall re-echo from one end to the other of the "Land of the Free." T.

The Catholic Truth Society, Pittsburgh, Pa., May 31, 1902.
437 Fifth Avenue,

Your Excellency :—The published news reports of the condition of affairs in the Philippine Islands, which appear from day to day in the public press of this and other cities, convey to us information substantially as follows :

That the Filipinos are practically all Catholics; that their spiritual welfare has been in charge of Catholic clergy; that Catholic institutions own property, acquired honestly, and secured by valid title ; that the United States government proposes to banish the religious orders from the islands, and take possession of their property, whether the owners are willing to dispose of it, or not ; that the banishment of the Catholic religious orders will leave thousands of the Filipinos with practically no clergy to their spiritual necessities ; that while the Filipinos are all Catholics, the system of education which it is proposed to establish for them is one which Catholics can not approve in conscience, or consistently accept ; that Americans of no religion, or of a faith at variance with the teachings of Catholicity, are in charge of all branches of Filipino public education ; that ninety per cent. of the teachers sent to the Philippines are non-Catholics ; that many of those in charge of the Philippine educational system are using the schools to pervert the natives from the Catholic faith ; that the Commission appointed by the United States government to look after the Philippine affairs is without Catholic representation ; that the Filipinos are subjected to wanton and barbarous cruelties at the hands of our soldiers ; that their towns and homes are pillaged and destroyed without just cause ; that their churches and other places of worship have been looted and destroyed, and the plunder carried off by American soldiers.

Those reports reach our ears with such persistent frequency that we feel it necessary to appeal to you to make a strict and searching enquiry into the religious and civil injustice to which the Filipinos are compelled to submit, with a view of determining and laying before the American people the whole truth as to their treatment.

We, as citizens of the United States, most earnestly petition you that if, upon investigation, you find such reports to be correct, you immediately, by virtue of the powers vested in you as Chief Executive of this nation, apply proper and adequate corrective measures.

This matter vitally concerns upwards of twelve millions of your

Catholic fellow-citizens in the United States, and seven millions of Catholics in the Philippines.

We have full confidence that an investigation such as we ask will result in the Filipinos receiving at your hands that simple justice which you, as President of the United States, are pledged to secure to the humblest and weakest subject; that simple justice which the Constitution of this Republic guarantees to them, and which every principle of right reason established among mankind requires should be meted out to them.

Respectfully,

THE CATHOLIC TRUTH SOCIETY,
of Pittsburgh.

Honorable Theodore Roosevelt,
President of the United States,
Washington.

A Distinguished Catholic Scientist on Evolution.

ONE of the leading Catholic scientists of the present day is Rev. P. Erich Wasmann, S. J. The *Canadian Entomologist* [Jan. 1895, p. 23] calls his 'Kritisches Verzeichniss der myrmekophilen und termitophilen Arthropoden' "the greatest contribution to this interesting subject ever made, and one that must become a classic in entomology." The *Revue d'Entomologie* (1895, p. 7) called it "une de ces oeuvres capitales, dont l'utilité n'est pas à demontrer, et que tous les entomologistes devront avoir dans leur bibliothèque." Similar testimonies might be adduced from other leading scientific periodicals of Europe. In this country, Prof. Wheeler, of the University of Texas, writes in the *American Naturalist* (xxxv, 1901, pp. 414-418): "Wasmann in his numerous writings has undoubtedly done much, at least in Germany, towards the exposure of this (anthropomorphistic) pseudo-psychology (which represents animals as endowed with intellect) and a more rational conception of ant behavior. His long familiarity with these animals and their guests has given him a singularly lucid insight into their activities. My own more limited observations on our North American species has led me to agree with him so far as the facts are concerned and many of the inferences which he has drawn from them." Which testimony of the American Professor is all the more valuable, because he disputes the principal contention of P. Wasmann, i. e., that there

is an essential difference between animal instinct and the human intellect.

Of this eminent Catholic scientist *Nature* (London) recently (Dec. 12th, 1901, p. 136) published the following: "The observations of Herr E. Wasmann on the relations subsisting between the staphilinid beetles dwelling parasitically (or commensally) in the nests of ants and termites are already classic. The subject is further elaborated in a paper (the first of a series) which appears in the *Biol. Centralblatt* for November, in which the author suggests that *in some of these parasites we have instances of the actual evolution of species going on before our eyes.*"

The correctness of the italicized portion of the above quotation being questioned in this country, a contributor to THE REVIEW wrote for information to Father Wasmann, whom he formerly used to accompany on "ant-hunting" expeditions. The reply was as follows:

"I confirm the accuracy of the passage in question. Only the bracketed remark is erroneous; it is my 118th paper on the subject. That I have made concessions to Darwinism, no one will say who has read my article. Only in so far as evolution is provable as a scientific hypothesis, have I acccepted it. I have even refuted the Darwinistic principle of selection in part iv." (Luxemburg, Jan. 20th, 1902.)

Father Wasmann's position is evidently shared by several of his learned German follow-Jesuits. In No. 1 of the current volume of the *Stimmen aus Maria-Laach* there appeared under the title, "A Reaction Against the Evolution Theory," an estimate of Fleischmann's book, 'Die Descendenztheorie' (Leipsic, 1901), which wound up with this paragraph:

"While Fleischmann deserves great credit for showing once again how easily some naturalists accept the theory of evolution, though this theory is unable to establish scientifically the alleged genetic relationship between the larger divisions of the animal kingdom, he goes too far and falls into the other extreme if he condemns absolutely and entirely the whole evolutionistic hypothesis. It can not be denied that many systematic genera and species at present existing can be proved with great probability to be descended from each other or from common fossil ancestors. The same is true of not a few zoölogical families. Therefore we would rather keep the golden mean between overestimating evolution and entirely condemning it; for this is the only position that is scientifically tenable."

While some Catholics may be loath to accept Fr. Wasmann's position, we of THE REVIEW can unhesitatingly do so, for we have always held and defended the thesis that evolution is a scientific

hypothesis and needs to be established by scientific arguments; that, when this is done, religious truth will have nothing to fear; but that so long as we have to do with a mere hypothesis, we prefer to stick to the traditional view.

But is it safe to admit even a limited form of evolution? Why should it not be safe, provided such evolution is proven to be a *fact*? The following propositions were formulated some years ago by an able professor of physiology and biology, a Catholic priest—and we think every sensible Catholic will admit them:

1. Evolution is not sufficiently proven to be a fact; but it is a scientific hypothesis.

2. Evolution is not yet refuted, neither by *a priori* principles, nor by facts.

3. There are many phenomena in nature which make it probable that a limited evolution must be admitted.

4. If evolution should ever be proved to be a fact, there is nothing in Scripture or in the teaching of the Church which forbids us to admit it—*as long as man is excluded.*

This last point may be illustrated by a quotation from one of the popular tracts 'Volksaufklärung,' No. 29: 'Woher? Wohin? oder Mensch und Thier,' by R. S. (a Jesuit living in this country):

"Darwin's theory found so many enthusiastic adherents only because they believed they had found therein a means for doing away with the Christian view on the descent of man. The question is asked: Is this theory really opposed to revelation? If proved, is it apt to tear a hole in tradition? By no means; at least not so long as the descent of man is not lugged in. We can safely say with that great expounder of Holy Writ, P. Knabenbauer, S. J.: 'There is nothing in our faith to prevent us from accepting the evolution of our present plant and animal species from a few prototypal forms, and there is nothing in this theory which is contradicted by the sources of the faith.' (*Stimmen aus Maria-Laach*, vol. xiii, p. 125.) Already St. Augustine, more than fifteen hundred years ago, wrote in a similar vein on the creation. According to him God created all things simultaneously, not so that the single beings came at once into individual existence, but by creating the elementary substance of all things and dropping into it all those powers and germs, like hidden seeds, out of which the various individual things were to develop in the course of time. Darwin spoke in nearly identical terms in his 'Origin of Species' (last sentence of the concluding chapter):

" 'There is grandeur in this view of life, with it several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning

endless forms most beautiful and most wonderful have been, and are being evolved.'

"With this reference to a creator, however, many of Mr. Darwin's friends were displeased—it dulled the weapon for their purpose, which was to eliminate the Creator from the universe and to declare him 'scientifically unnecessary.' Consequently Darwin omitted such 'disagreeable' allusions in his later works. But all those fanatical evolutionists who, in the words of Prof. Ecker, wish to be 'more Darwinistic than Darwin' himself, ought to make a note of the words pronounced by that great scientist on the eve of his life: 'Though I wavered ever so much in my religious views, I have never denied the existence of God. I believe I must call my religious standpoint agnosticism (a lack of knowledge).'

So then, if the first of the four propositions above enumerated should at any time be disproved, i. e., if it should be scientifically established beyond all doubt that evolution, in the limited sense mentioned in No. 4, is a fact, we have nothing to fear, knowing as we do that no scientific discovery can or will ever contradict our faith. There can be no unpleasant or annoying truths for us Catholics, because such truths do not exist; because every truth is itself divine and a liberator of the human mind. He who is scared out of his wits every time he hears the words "modern science," "historical criticism" or "evolution," is unworthy of the name of an enlightened Catholic.

CONTEMPORARY CHRONICLE.

LITERATURE.

A Scripture Life of the Blessed Virgin. By the Rev. W. H. Colgan. Catholic Truth Society, San Francisco. 5 cts. retail.

A complete summary of all the sacred texts referring to the Blessed Virgin Mary. The notes added give the common interpretation to these texts, so as to make them easily understandable for even ordinary minds. It is wrong to say, as in the note on page 13, "To Him (Jesus) we offer up the holy sacrifice of the Mass." Instead of "Son of Justice" it ought to be "Sun of Justice" at the end of the second paragraph of the notes on page 17.

New Fragments of Sappho.—The Director of the Egyptian section of the Royal Museum in Berlin, Dr. Schubart, has discovered in the new acquisitions of that museum a fragment of a manuscript containing poems from the fifth book of Sappho. The manuscript is of the sixth or seventh century A. D., and it has already been

known that poems of Sappho now lost were preserved at that date. The late copyist evidently did not understand what he was writing, but his mistakes are for the most part easily corrected. There are fragments of two poems, which show in their form new combinations of hitherto known metric elements. In the first poem a pupil of Sappho's is taking a tearful farewell; the teacher comforts her and reminds her of the joys they have had together, especially in the worship of the gods. In the other she appears to be comforting a friend who longs for Atthis, a young maiden already known through Sappho's verses, who has married a Lydian.

The Encyclopaedia Britannica.—The ninth edition of the Encyclopædia Britannica has been bought by thousands without question as the latest edition of the great library of reference, though the first of the twenty-four volumes appeared as far back as 1875, and the last in 1889. No doubt many purchasers have been disappointed, if not disgusted, upon making a closer examination of a work which, in 1902, refers to the death of Livingstone, for example, which occurred in 1873, in a note as something too recent to be mentioned in the text. Now the proprietors of the London *Times* have met a novel situation in a novel way by bringing out a new edition without superseding the old one. They propose to issue eleven supplementary volumes to cover all that men have done and thought and suffered during the last thirty years, and to link the two editions, or sets of volumes, with one comprehensive index which will include 600,000 cross references. Some idea of the scale of this undertaking may be gathered from the fact that the eleven new volumes will contain 31,000 pages contributed by 1,000 experts. Nor is there danger this time that the first volume of the work will be out of date before the last is finished, for we are promised the whole eleven within the year.

The first volume, already out, is well executed; but it is to be regretted that the anti-Catholic spirit which permeates the Encyclopædia itself, threatens to invade also these supplementary volumes. The *Tablet* points out that the article on Anglican Orders, e. g., is not only obscure and written throughout in a spirit of bitter partisanship, but in many respects is positively misleading.

THE STAGE.

Ancient Drama in Athens.—Since 1896 there exists in Athens a society whose sole aim is to rehabilitate the ancient classic drama and to render it familiar to the Athenians of to-day. The actors are amateurs, mostly university students and graduates of the Arsakeion, a girls' academy. This spring the society is performing Euripides' Tauric Iphigenia, which they have already given twice last November. The music for the choric songs was written for this play by a native of Constantinople, Dr. Pachtikos. Dr. Daniel Quinn, who has witnessed several of these performances, says in a current review, that the acting is overdone and the enunciation imperfect, which is no doubt due to the fact that the modern Greeks have no practical way of enunciating with accuracy the mellifluous metres of the ancient verses.

MISCELLANY.

What Vaccine Virus Is.—Vaccine virus, the poison used in vaccination, is supposed by many people to be smallpox in a mild form, but this is not always true. Cowpox, from which the virus is usually taken, is a disease of the cow analogous to syphilis in man and at times causes that disease. It has been traced to the syphilitic sores on milkers' hands. There was a kind of virus in use derived from smallpox given to cows, but this virus quite frequently made smallpox direct and has generally been discarded. Vaccination can only give disease and never prevent, cure or protect from disease. Safety lies alone in sanitary measures, not in corrupting the blood of life. The folly of putting in one disease, in the hope of preventing another, ought to be apparent.

The Hattie Lynn Oil Company.—We are requested by an Ohio clergyman to print the following observations:

An apparently pen-written circular has been issued recently by Easton & Thompson, of Cincinnati, to a number of priests in Ohio, Kentucky, and possibly elsewhere, setting forth the immense advantages of the "Hattie Lynn Oil Company" away in Texas. The company produces a trump card of speculative power, because the very president and vice-president are two prominent priests of the Covington Diocese, Rev. J. Blenke and Rev. P. Kolopp, respectively. These names are given as a sure guarantee of the honesty of purpose of said oil company; and, as we suppose, are considered by the "knowing winkers" usually occupying the "lower orchestra" choirs in all stock companies, as an irresistible attraction to the gullible elements among the Catholic clergy.

The writer of this is not personally acquainted with the Revs. Blenke or Kolopp, and therefore does not wish to speak disparagingly of their purpose in fathering this company. He merely wishes to make the observation, through THE REVIEW, that the time is past when the names of prominent Catholic priests, at the head of speculating enterprises, were considered by wise Catholics a sure sign of honesty of purpose. Vide the history of the Germania Investment Company of Cincinnati, or the Montana Mineral Development Company of Carey, Ohio. We understand Rt. Rev. Bishop Maes to be absent from his Diocese in Europe. Were he in Covington, the circular of the "Hattie Lynn Oil Company," owned and managed by Rev. J. Blenke and Rev. P. Kolopp, might not have been sent around so soon.

The Destruction of St. Pierre Anticipated by Daniel Defoe.—The N. Y. *Evening Post* reproduces from the second volume of Lee's 'Life and Newly Discovered Writings of Daniel Defoe' (London, 1869), a paper contributed by Defoe on July 5th, 1718, to *Mist's Journal*, on the "Destruction of the Isle of St. Vincent" by volcanic outbursts. This imaginary account, presented to the readers of that day as the true report of a real disaster, is remarkable for the number of incidents which have an almost exact parallel in the catastrophe of 1902, and shows Defoe to have been a clever fore-runner of our present-day "yellow journalist." At that time he had not obtained fame and great popularity by the success of

'Robinson Crusoe' and his other novels, but he was an exceedingly industrious and skilful pamphleteer, book-maker, and journalist. In 1717 he had undertaken the management of *Mist's Journal*, a Jacobite organ. He wrote for it matter of all kinds—gossip, letters on various subjects from fashions to politics, and transcripts of foreign news. He showed particular aptitude, however, in a kind of work that stamps him as the first and greatest of "yellow journalists." He would take a small hint or scrap of news and weave about it an astonishing web of circumstance and detail, that made it an altogether interesting and convincing narrative. Indeed, a rival journalist declared that Defoe's hand was evident in *Mist's* on account of the "agreeableness of the style.... the little art he is truly a master of, of forging a story and imposing it on the world for truth." These forgeries were all on a small scale, till he applied his genius with such striking results to the fabrication of 'Robinson Crusoe.

About Old Jokes.—Speaking of ancient and venerable jokes, as they crop out every now and then in the newspapers and magazines, a writer in the *Independent* says that the one that seems endowed with perpetual life, and which meets the eye most frequently, was first put in printed form in The Hundred Merry Tales, which was published about 1525 and is mentioned in Shakespeare's Much Ado About Nothing. The story, which will be readily recognized, goes thus:

"A certayne merchaunt and a courtear, being upon a tyme together at dyner hauing a hote custerd, the courtear, being somewhat homely of manner, toke parte of it and put it in hys mouthe, whych was so hote that it made him shed tears. The merchaunt, loking on hym, thought he had ben weping, and asked hym why he wept. The courtear answered and said, sir, quod he, I had a brother whych dyd a certayne offence wherefor he was hangyd, and chauncing to thynk nowe uponn hys deth, it makes me to wepe."

The story continues, telling of the surprise of the "merchaunt" upon also taking a bite of the "hote custerd," and how he wept, too. Whereupon the courtier asks him why he weeps, and the merchant responds:

"I wepe, because that thou wast not hangyd, whenne that thy brother was hangyd."

This same story, with the exception that the characters are American Indians, who experiment with cayenne pepper, appears in one of the March magazines, attributed to the late Bishop Whipple. It is not the only one of ancient lineage that is seen every day. It may be that the quips and jests which lure the chuckle and the smile to-day are but reincarnations of happy doings and sayings that have lived their little lives many a time and oft in the dim past, and have come to us again, because in them is the vital, inextinguishable spark of humor, pure and undefiled.

The Moro's Opinion of us Americans.—We read in the Philadelphia *Record* of June 2nd:

"Reassuring news about the attitude of the (pagan) Moros of Mindanao toward Americans we find in the *Manila Times*. Mr.

William D. Potter, who is Superintendent of schools in the province of Misamis, Northern Mindanao, told a reporter for that newspaper that he did not think a war with the Moros imminent, for the reason that he had found them exceedingly friendly to Americans. He explained this by saying: '*They do not regard us as Christians.*' If they had made the lamentable mistake of thinking us Christians, why then, said Mr. Potter, they would have expended upon us 'their fanatical hatred for all things Christian.' But after narrowly observing the conduct of our soldiers in garrison, they found plenty of 'evidence that we do not come from a representative Christian nation,' and thus were ready for pleasant relations as with fellow-pagans. Some of them were a little troubled by the foolish attempt of one American teacher to introduce a little religious instruction in his school, but Superintendent Potter promptly put an end to that, and so redeemed and vindicated the American reputation as consistently American."

This item furnishes interesting reading to the American clergy of all denominations, as well as to our "public instructors." The followers of Mohammed are fairly good observers, especially of matters touching religion, and it must be gratifying to the numerous missionary boards of America, who are so anxious to see the benighted Catholics in Porto Rico, Cuba, the Philippine Islands and other places "converted" to their respective creeds, to know that the fanatic Moros do not consider us Americans Christians at all.

The remark that, after a careful observation of the conduct of American soldiers in garrison (most likely officers included) they found plenty of "evidence that we do not come from a representative Christian nation," must be pleasing to those Americans who are so proud of the results of the U. S. system of public schools; and that the condition of the Americanized school system there meets the approval of the Moros, is highly complimentary to the successful "non-sectarian" character of these institutions.

But how about the followers of Jesus of Nazareth? If reports are correct, about 99 out of every 100 Christians there belong to the Church He founded, the Roman Catholic. Were they consulted when the American invasion started to "reform" all the existing conditions in church and school, in such a way, as to win the applause of Moslems? And last, but not least, why not try our American missionary talent on the American army, instead of on the foreign element?

Had the Moros been given an opportunity to watch the conduct of some of the American troops in the field, instead of in garrison, applying the "water cure," killing women and children, burning villages, in short, making a fairly civilized part of our new possessions a howling wilderness, there is no telling how far the admiration of these people might have helped in establishing "civilization" in the islands.

NOTE-BOOK.

The official report of the Secretary of State for 1900 shows that some 67,000 Spaniards in Cuba have availed themselves of the privilege granted them by the provisions of the treaty of Paris, to declare and retain their Spanish citizenship, thus placing their property under the general protection of their home government, although choosing to remain as residents of the Island. These peninsular-born Spaniards constitute nearly one-half of the population and represent a large proportion of the financial and commercial interests in Cuba. So far they have held aloof from Cuban politics and still regard the idea of Cuban independence and government with much doubt and suspicion. They constitute an important factor in the political development of the Island, and it remains to be seen whether President Palma can gain their confidence.

In a paper on 'Constructive Higher Criticism' in the *Independent* (No. 2791), Dr. T. Allan Hoben, of the University of Chicago, says:

"Since the rank and file of Christians are wholly dependent upon the philologian, grammarian, and text critic for the Bible translation which they read, why should they deem it unreasonable to grant to the trained interpreter the superior authority which his linguistic and historical proficiency merits?"

If they grant this, why should they deem it unreasonable to grant to the divinely commissioned and inspired interpreter of the Bible the superior authority which his supernatural mission, as established by the Bible itself, merits?

But what about "the democracy of Protestantism" and the right of every man to interpret the Bible according to his own good pleasure?

Speaking of humorous writers, "Josh Wink" of the Baltimore *American* observes that about one woman in a thousand can write humor, and even then it will have traces of a chewed lead-pencil in it. It may be, after woman has become thoroughly "equalized," that she will produce fewer "jokes" on love, tea-parties, and "mother's coffee."

Writing from Havana to the *Independent* [No. 2791] on the beginnings of the Republic of Cuba, the well-known correspondent Albert Gardner Robinson says among other things:

"Many dark and menacing clouds hang around the horizon of the dawn of Cuba's new day. The pity of it all is that so many of them might have been and should have been dispelled by the government of intervention. The people of the United States do not yet realize how largely they and their government are responsible for all that threatens failure and disruption to the new Republic. .....Too many Americans have come to Cuba to find in a life

which was different from their own only subjects for ridicule or contempt. To the United States there may belong the credit of having made Cuban independence a possibility. But it should also be remembered that an American policy and American policy have limited that independence and have placed obstacles in the pathway of the new government that will demandan almost impossible tact, wisdom and patience for their overcoming."

Here are the learned gentlemen comprising the staff of "regular" physicians attached to the charity hospital at Jamaica, L. I., throwing up their jobs because the board of managers will not dismiss the homeopathic doctors connected with the institution. And if the management should install some eclectics or osteopaths, the homeopaths would undoubtedly elevate their noses in the air and follow the allopathic contingent into the street. "Is it any wonder," asks the Chicago *Chronicle*, "that Christian Science, mind-cure, Dowieism and what not, are numbering their converts by the thousands every week?"

We don't know about that; but we do know that the only true physician is the eclectic who is not addicted to "jurare in verba magistri" of any school, but studies the principles and methods of all schools, retaining the merits and rejecting the mistakes of each.

According to the *Tablet*, 50,000 copies of the Encyclopædia Britannica have been purchased in the United Kingdom, while it is calculated that 400,000 copies have gone to the United States. What a shifting of the centre of gravity in the English speaking world those figures suggest!

The *Northwest Review* (No. 32) shows a profound appreciation of the character of certain American prelates and the exigencies of the hour when it says:

"A well endowed and well balanced mind developed by steady work (such as that of Archbishop Corrigan) is infinitely better than the brilliant mind that dazzles without enlightening. The latter gets more praise, the former does more good. The master of a matchless style is apt to spend himself in the effort to win applause from non-Catholic critics and so to attenuate his Catholicism that one wonders how a teacher in Israel can have so little to say for his own household and so much to say for celebrities who had no part in the Kingdom of God. The noisy advocates of this unfortunate school are, we understand, making a combined effort to get their great 'liberal' champion appointed to the vacant see of New York. An intrusion of so unsound and unedifying an influence into an archiepiscopal chair, the most important in America, which has hitherto been either militantly Catholic or gently ultramontane, but always inflexibly opposed to insidious error in all its forms, would be little short of a calamity, the sort of thing all true Catholics should pray against."